

Christianity and Crisis

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The New Hope and the New Unity

BEFORE November 1st no one in a mood of the wildest optimism could have expected that any words put on paper by any statesmen would have the effect that the Moscow Declarations have had in restoring both hope and unity to the people of this country. The same applies quite widely to the people of the United Nations. While we should not accept this change at its face value, we should certainly welcome it with great gratitude. The amazing thing is the extent to which the Moscow Declarations have been accepted with enthusiasm on almost all sides in America. The Senate vote is one indication of this but there are many others. What a difference in the atmosphere Mr. Hull must have noted on his return! The new hope and the new unity are themselves very important resources as we deal with the problems of the next period.

The hope is based upon many aspects of the Moscow agreements, upon the fact that there was agreement at all, upon the dispelling of the fear of a separate peace, upon the clear statement that we must move from a limited alliance to an inclusive world organization, upon the fact that China joined in the most important of the declarations, upon the acceptance of a democratic goal for Italy. Stalin's speech of November 6th makes it even more evident that Russia has a cooperative spirit. No longer need the specter of Russia seeking to dominate Europe single handed in the interests of Russian imperialism or in the interests of a revived international communism haunt the people of the democracies. That there has been ground for distrusting Russia has not been cancelled as a fact by the other more neglected fact that Russia had even more reason to distrust Britain and America as a result of their policies toward her after the last war. Not only these recent events but also the interest of both Russia and the Western allies in peace give reason to believe that distrust need not now control our relations with Russia. When that is said, it should also be said that there are large groups in America, which for economic or religious reasons, are committed to fear and hatred of Russia and that when these groups at some future time try to stir up bad blood they must be resisted. All told, they are a

small minority but they have power in clerical and business circles and they are unintentionally aided by the tactics of the American Communist Party. (The recent statement of Monsignor Sheen about Russia and the dropping of Professor McMahon by Notre Dame University are not auspicious.) It is not to be expected that the many people who have said under their breaths that the next war will be against Russia have changed their spots. One may hope that the actual international situation may invalidate their arguments though it may not damage their wishes.

One of the most important effects of the Moscow agreements is that they give us more confidence in the foreign policy of our own government. Up until November 1st we did not know whether or not those in charge of our foreign policy really wanted to co-operate with Russia, whether they were in spite of appearances to the contrary on the side of the democratic forces in Europe, whether they did look toward an inclusive world organization. Now we know that in each of these matters they are on the right side. Criticism of them has been justified. Even if it did not change their course, it did counteract the forces that were pushing them from the other side.

The first response to the Moscow Declarations should be one of gratitude and hope. But the Church cannot now assume that all that it is seeking in the peace will be cared for by governments. For one thing it would be very easy for the substance of the Moscow Declarations to be the temporary limited alliance between the four great powers and for the words about the inclusive world organization to prove to be mere verbal concessions without the will to make them effective. Also, there was much left unsaid, much that must have been either discussed or taken for granted. It seems probable that Russia will get the frontiers she desires even though nothing was said about frontiers. We must continue to press for the religious and cultural freedom of the people in the Baltic states and in the other areas involved. If there is truth in the rumor that East Prussia is to go to Poland in exchange for eastern Poland which is to become a part of Russia, we should denounce any such scheme as a terrible aggravation of

the minority problems on the continent and as a threat to the peace however it may be organized. Discussion of these frontier problems should be kept in the open. It should not be used as some Senators have used it to create cynicism about the whole agreement, nor should we ever forget that Russia's search for strategic frontiers is similar to our own insistence on control of the Caribbean. But the human problem, especially the problem of religious liberty for the peoples involved, should be kept in the foreground.

J.C.B.

Politics and the Children of Light

"HOW can," said a sensitive Christian observer of world events, "Christian people take any satisfaction in the results of the Moscow conference? Even if our best hopes are exceeded, nothing better can come out of any three-power or four-power alliance than a kind of super-imperialism which will fall far short of any Christian conception of a world community of nations."

The point raised by this question is an important one. Ideally we would like to see a constitutional world order emerge out of this war in which super-national principles and instruments of justice would establish the rights of all nations, great and small. Actually the first possibilities of world order, the initial triumph over international chaos, lies in a global alliance of victors holding together long enough to furnish the inner core of power and order for a world community. History moves like that.

It would be wrong to reject the partnership of victors on the ground that it is morally dubious and ambiguous. It would be equally wrong to obscure the tremendous moral and political perils inherent in a partnership of the great powers. These powers will not find it easy to be just toward each other. If they arrive at a working accord at all, their mutual agreements will contain compromises which will seem, and which will actually be, unjust from the several perspectives of the uniting powers. Beyond that it will be even more difficult to achieve tolerably just arrangements with the nations who have less power. The only hope that the European continent will achieve justice at the hands of the hegemonous powers lies in the fact that they will find difficulty in reaching an accord with each other without embodying constitutional provisions in their agreements which will protect the continent. Justice toward the continent will be partly a by-product of the desire of the great powers to protect them-

selves against the impulse of each to dominate the continent.

It is not easy for the Christian conscience to deal with such political realities and necessities. The American Christian conscience, with our long tradition of liberal moralism, finds it particularly difficult to take a responsible attitude toward political problems, with their inevitable element of moral ambiguity. It might be worth remembering that our Lord, who is usually claimed as an ally of moral purism in politics, advised his disciples on one occasion to make friends of "the mammon of unrighteousness" and chided the "children of light" because the "children of darkness" were "wiser in their generation" than the children of light. The children of darkness in our generation are those who worship power and those who set self-interest above the common weal. The children of light are those who are seeking a community of nations without reference to national self-interest and those who would establish justice without reference to the irrelevance of power. The children of darkness are really evil; but they are wise insofar as they understand the force of national self-interest in history and insofar as they know that power is a fact in history. If the children of light would become wise without becoming children of darkness they must learn to beguile and deflect evil as well as to make a frontal attack upon it. They must learn not to flee from power, but to make it a servant of justice.

R.N.

In Early Issues

The following articles will appear:

The Color Problem and the World Community.
What Shall We do With Germany.
The Colonial Policy of Great Britain.
Religious Liberty in the Peace Settlement.

Authors of these and additional articles to appear shortly will include: Harold W. Dodds, president of Princeton University; Frederick Pollock, director of the Institute for Social Research; C. Y. Yang, president of Soochow University; Hans Simons, dean of the Graduate Faculty of the New School for Social Research; and Charles W. Gilkey, dean of the University Chapel, at the University of Chicago.

Christmas Gift Offer

One Year One Dollar

What the Chaplains Need

CHAPLAIN C. LESLIE GLENN

FOR some time, a quiet controversy has been going on beneath the surface about the Church's part in the war and post-war. There are some who think the Church is not doing enough, which is the same thing as saying the Church is missing the biggest chance thus far in this century, since "war and post-war" cover fairly wide interests. The criticism has been quiet for reasons which will appear later, but the time has come to bring it into the open.

The average person thinks everything is going well. Pictures of chaplains with troops are constantly in the newspapers and as for the post-war, certainly everyone at home who reads editorials or columnists, who listens to the radio or goes to church, has a chance to think about how to vote in the years after the fighting. On the surface, all is well. We are not doing all the good there is, but all the good we can.

It is just here that the critics differ. They do not think the Church is doing all it can, and if it is, then someone else must step in, for too much remains to be done.

To begin with, post-war plans, now so common with civilians as to be almost wearisome, have scarcely reached the armed services. I know what this general has done with his troops, or what conversations so and so has with his shipmates; but by and large the statement stands. There are places in the service where men are cut off from newspapers and radio and the usual channels of adult education are far behind their civilian brothers in their thinking. We often say we are afraid of post-war reaction. But let us be clear what this means. It does not come because war brutalizes combatants and makes them cynical, it comes because soldiers return to their communities with ideas that every one had three or four years ago when they went away. An anachronistic lump returns to society, and like Rip Van Winkle, is not easily assimilated. Veterans shock us the way reading a candid diary of our thoughts a few years ago would shock us. And to say this is not to criticize those who are fighting for us. It is our fault if they are cut off from the intellectual currents of these rapidly changing times. "Write often and keep in touch with them" is good enough advice; it might be better advice to mail them Walter Lippmann's column three times a week, or *Christianity and Crisis* bi-weekly. The effort that the *New York Times* is making to send a miniature weekly digest to the troops, or the air mail edition of *Time Magazine* for soldiers are splendid private efforts which keep a limited number of our far-off citizens posted on problems of the republic.

The Church especially must be blamed here be-

cause it seems to have forgotten that soldiers are people. Every organization in the parish is busy in a dozen effective ways educating for peace, but the men whose names appear on the honor roll in the church porch are untouched by it. They are treated to a friendly letter from the pastor, a carton of cigarettes for Christmas, and the church leaflet with its poem and announcements of meetings. I know because men show me what they get, and they are pathetically glad to have this. It is a friendly and in many cases a spiritual touch with home, but by no stretch of the imagination can it be said to keep the soldier in touch with the thinking of his fellow Christians on the future.

The answer to all this is to tell it to the chaplain. He is the man in every military outfit who has a chance to talk at least once a week to the others; he is in the best position to distribute books, and to persuade the commanding officer to permit meetings for discussion and study. He is trusted not to have an axe to grind. And right here it may as well be faced, that one of the reasons why the army and navy officially have had difficulty in setting up any general scheme of post-war education is because the thing is political dynamite. It is only in a Christian atmosphere of unselfishness and brotherliness that men will trust each other enough to discuss controversial questions. Hence the chaplain is the chief means for the Church to introduce to the armed forces its contribution to post-war education to the armed forces. Long ago it might have been noticed that he happens to be the one obvious person, since he is the Church's representative. Here perhaps another parenthetical remark ought to be made. There are many church leaders of pacifist leanings who do not think of the chaplain as the Church's representative. They think of him (perhaps unconsciously) as having sold out to the military, as being too jingoistic to understand social problems. Chaplains of the regular army and navy, who have been through the slights of their clerical brethren in peace time, have good reason to be bitter on this point. It may be that the slowness with which some churchmen move to assume leadership in this is due to a persistence in their thinking of doctrinaire pacifism which "does not want to become involved in the war." Today the weapon of pacifism is passivism. The answer to this is "Never mind the war; what confronts us is an educational race against time going on in a classroom from which half the class is absent. Will you try to reach those others in uniform?"

"Tell it to the chaplain" is a humorous phrase describing what comes from the enlisted man to the Church. But it can go the other way, from the

Church to the enlisted man, if the Church will tell it to the chaplain. A British officer in Lybia wrote to his wife:

"Now, if ever, the whole body of the Church must get together, man, woman, parson, child—the whole village—the whole of England, and realize what a mighty cooperative effort is needed if this world of ours is to be a decent world for us when this war madness is over. The Church is the only cooperative body of us that can lead, and do, and act.

"Give this to the padre and tell him to put it across."

This all leads out into a wider problem, of which it is a part. The Church is not sufficiently in touch with the armed services on any subject, let alone post-war education. It is this fact that is hidden from the average person by the pictures of church services in the newspapers and that early song "Praise the Lord, and pass the ammunition"!

Dr. Samuel Cavert's summary of what the churches are doing for the armed forces, which appeared in the last issue, shows what a fine beginning has been made. But as he says, "the call sounded by *Christianity and Crisis* for an ampler support of the chaplains by the Protestant churches is timely and urgent."

For these reasons:

This is the second year of the war, and the third full year of mobilization for some. It is not enough that the churches have made a good start. We ought to be doing more by now.

The number of pamphlets is staggering but so is the size of the army and navy. Thus distribution is relatively small and spotty; also the same is true with the various types of speakers. It is a big total, but it is a big war.

The average chaplain has not caught on to where he can get this help. It rightly comes and will continue to come from many different sources and publishers. Hence centralization of information is needed before much of it can be practically available.

Obviously, again, this help gets only to those troops that have chaplains that hear about it or appreciate it. No one knows what is happening to the troops to which this help is not being sent. The basic problem is to get the literature distributed.

From reading Dr. Cavert's article one can see that any chaplain receiving daily mail would know that there are many kind people who offer booklets or lectures. But someone is needed personally on behalf of the Christian Church to ask the chaplain (every last one) and the places where there are no chaplains, (every last one), what they want and need. (Of course it will take more than one person to cover the world, and of course such representatives must have great tact and ability, and of course it will be extremely expensive.)

Thus far each church has a board which passes on

every applicant for a chaplaincy, and the churches have conscientiously kept out the unfit. Every chaplain now in the service, therefore, has the approval of his church, and very few have had their commissions revoked. In this the churches have served well, and very few misfits have been foisted on the troops. But all the churches have not filled their quotas. We have done the negative thing of keeping out poor clergy, but we have not done the positive thing of providing good clergy for all the men who belong to us. Here the government is generously providing salaries, and better opportunities for work than any chaplains have ever had in any army or navy, under the outstanding religious leadership of General Arnold and Captain Workman. And here the army and navy, through its commanding officers scattered throughout the world, are calling for more chaplains, (and remember they don't have to have so many if they don't really want them). And on the other hand, here the Church is incapable of supplying enough. The reason is not because there are not enough clergy available, but rather because those responsible in the Church have conceived it to be their duty to screen out the unfit instead of to enlist the able. We Protestants have been possessed by a negative attitude in the face of this great missionary and evangelistic opportunity.

In the last analysis it comes down to the official churches' army and navy commissions and their judgment as to where aggressive action needs to be taken. That is why the controversy has been carried on beneath the surface. Each side has respect for the sincerity and devotion of the other, and it is distasteful to row in public about differences in judgment. But unless public pressure from the ranks of the Church can be brought to bear on the present official boards, they will probably continue their present lack of boldness in plans.

There is an old saw "When is a business man not a business man? When he's a vestryman."

It would be a business man's nightmare to have someone offer to pay his salesmen, to have purchasing agents request them to call, and then not be able to find enough salesmen!

Not having enough clergy in the chaplains corps is matched by another error in management and that is, that the Church does not sufficiently keep in touch with the chaplains once they are in the service. Dr. Cavert's article listed what has been done to date. It is encouraging; but what is called for by the times and the opportunity is a more comprehensive plan for keeping all the Church personally in touch with the chaplains and thus with their men. It must be done by all non-Roman churches acting together. This is clearly the responsibility of the Federal Council of Churches or of the General Commission on the Army and Navy Chaplains, unless it is thought better to start out with new

leadership in a new federation for this special purpose. There are two reasons for all acting together. One is that it gives the visitor greater authority and an easier introduction to the military establishment, and the other is that for each denomination to try to visit its own chaplains or for all to visit all would produce too many complications.

Such a liason board would consist of twenty or thirty full time clergy and laymen plus many part time members. Its five chief purposes would be:

1. To visit all of the chaplains in the army and navy, Protestant, Catholic and Jewish, and to offer what services it could on behalf of the general offices of the Protestant churches and the local Protestant parishes. (It would be in this way that among other things, material for post-war study would be distributed.)

2. To visit the places where there are no Protestant chaplains and offer its help in making Protestant ministrations available if a need existed.

3. To exchange ideas and make suggestions with the chaplains of all faiths (partly by bringing them news of chaplains' work in other places). Above all, to sit down with the chaplain and ask what he wants, and help him think through his work.

4. To act as father in God to the chaplains. (Not because any chaplains have the blues, but because the Church since New Testament times has always had visitors who encouraged the local congregations and their leaders).

5. To help the younger chaplains with their commanding officers and to help the commanding officers by getting their ideas as to what the churches should do. Generally, to evaluate the work, not by written reports but by personal observation.

The discussion on this subject has been confused by two false issues, the sentimental approach, and the defensive approach.

Some have pictured the poor lonely chaplain surrounded by crapshooting soldiers, cut off from his ladies aid teas, and have cried for a bishop or a "dynamic personality" who will arrive and cheer him up. The answer to that is thanks, we're doing fine and most chaplains have the best job right now that they ever had in the ministry. The chaplains do not want anything but they do need, and cheerfully admit they need, what every Christian minister needs and gets through the working system of the Church—ideas, fellowship, spiritual renewing.

The defensive approach is that certain chaplains have been forced by superior officers to compromise their doctrine, and they need a guardian who can rush to their defense and stop interference with their practice of the one true faith. This proceeds from a few misfits in the corps. It is unjust to the absolute fairness and broad tolerance of the Chiefs of Chaplains of the Army and Navy. They alone have the authority and alone can attend to any evi-

dences of persecution or discrimination. No one wants church officials coming around defending anything. We want them spending something, freely giving the life of the Church through the chaplains to the men.

It is going to be hard to set up such a ministry. Yes, but at least the money isn't lacking. A perfectly definite offer of funds to get this started was made by responsible business men in March, 1943, and only recently the head of a large corporation pointed out that his and many other corporations would give out of corporate funds to such work if it was interdenominational.

The harsh truth is that what is lacking is official imagination and perspective in putting first things first. Perhaps we are thinking too much in terms of the last war, and there is almost no connection between numbers of chaplains and opportunities for chaplains in the two wars.

A letter from an Air Corps chaplain sums it up:

"To me much of the recent publicity about our Christian offensives and China as the place of our greatest Christian opportunity, is just so much romantic sentimentality. Frankly, the place of greatest Christian opportunity for our Church is with every man and woman in the armed services.

"This opportunity is stupendous, and real. But our Church is, as ever, timid, withdrawing, self-effacing, slow and unrealistic. I would seriously suggest that almost any staff officer in the army or navy has more vision and imagination than the average clergyman. And that almost any person on duty with the air corps has more potential understanding of the missionary work of the Church and more easily thinks in terms of world-wide activity, than the good people of our Church who support the missionary work.

"We keep talking about the 'magnitude' of the task of supervising our chaplains in the army and navy and the colleges of the United States and all over the world. This is a 'magnitude' which has long since been *routine* for the armed services. Here in my own office, as a minute example, I am personally responsible for religious work in 110 establishments situated all over the eastern United States. I have four assistant chaplains, who visit every station once every month. Is this the kind of supervision which is supposed to be impossible?

"I fear that our Christian offensive will never capture the imagination of our people, unless there is evident in our planning, a new fresh breath and shouting song of real vision and direction. In historical terms, this is a fateful time in which to focus our attention *chiefly* on India and China. I pray that the day will not arrive when we shall see that we have gained strong footholds in India and China, and in the meantime, have lost the fortress of young men and women in our own land."

The Tranquility of Order

IN THE joint Catholic, Jewish and Protestant Declaration on World Peace, the first of the basic principles of peace for the post-war world was stated in the sentence, "The moral law must govern world order." Catholics, Jews and Protestants are bound to give a theistic interpretation to the principle and to relate the moral law to the sovereignty of God. But they have phrased the principle in terms so general that others can join them in adhering to it. This is as it should be, for we are engaged not in a war of religion but a war for the defense and maintenance of public right, and we welcome the cooperation of men of goodwill, irrespective of their theological convictions. Professor Maritain, in describing the characteristics of a society of free men, generously admitted that as for those who do not believe in God or who do not profess Christianity, if they do, however, believe in the dignity of the human person, in justice, in liberty, in neighborly love, they can also cooperate in the realization of such a conception of society, and cooperate in the common good, even though they cannot trace their practical convictions to basic principles, or even though they seek to base these convictions on defective principles.

These considerations are relevant to the contributions which China and Soviet Russia can make to peace in the post-war world. In the nature of the case the possession of actual or potential power will determine the identity of the nations which will be historically charged with the responsibility of peace-making. In terms of actual power this means America, the British Commonwealth of Nations and Russia; in terms of potential power it also includes China. But other considerations than those of power must be taken into account if the post-war peace is to be permanent, for otherwise old-fashioned "power politics" would soon divide the victors and bedevil the issue. St. Augustine defined peace as the tranquility of order. The tranquility of order unquestionably calls for the exercise of power, but it cannot be maintained by force alone because of its spiritual implications. It should mean that men have found at last the "moral equivalent of war" in global tasks of political and social and economic reconstruction. It should mean that they have learned at last the "brotherhood of man" in sympathetic interchange of cultural traditions. It should mean that they have come to lay aside their "hybris," the pride that for nations as for individuals is the prelude to the fall. All this points to the need of mutual recognition of the moral law.

China's distinctive contribution to the tranquility of order will be her emphasis upon propriety in human relationships. Confucianism has been described as the religion of propriety, and no conception is more characteristically Chinese. Propriety takes the

place in the Chinese tradition that justice takes in the tradition of Roman law, and it means much the same thing, although the conception is older as China is older than Rome. China is not irreligious. Belief in *Shang-ti* (the Supreme Being) has been general since the emergence of the Chou Dynasty and in legends may be traced back even further. But the main concern of China has been with ethics rather than with religion in the stricter sense, and in Chinese ethics propriety is accorded the place of honor. Every Chinese citizen knows that it is incumbent upon him to observe it in the relationships of life and to be a good ruler, father, husband, brother, neighbor. From a Chinese viewpoint the twenty-one aggressive demands made upon China by Japan in May, 1915, were an infamous breach of propriety. Propriety requires give-and-take in international as well as in personal relations, and these demands were all "take" and no "give." Similarly, the demands made by Germany for *lebensraum* at the expense of Poland and the Ukraine violated propriety. What happened in China as the result of further Japanese aggression was paradoxical. The least nationally-minded of the powers became nationalistic. The most pacific of countries girded itself for a war which is now in its seventh year; and peaceful farmers joined the armed forces or became guerillas. And the oldest of civilized peoples became the youngest, as with adventurous audacity which reminds us of our own pioneer forefathers fifty million Chinese citizens marched westward with their universities on their backs, in the most heroic anabasis that history records.

As for Russia, her place at the peace table has been predetermined by propriety as well as by power and will be commensurate with both. Knowing the loyal allegiance which Soviet Russia gave to the principle of collective security at the sessions of the League of Nations, we can await with interest and with hope her part in future international deliberations. Russia may be an enigma, but the key to it lies in the history of the Russian people, their art, their literature, their music, their religion, their cultural tradition. These in their entirety condition the contribution that Russia may make to the tranquility of order.

By this time it is generally recognized that Russia is not irreligious. In the census of 1937 one half of the population was found to be religious, and this in spite of discouragement from the government, which recently has been considerably mitigated. Religion in Russia is *sui generis*. It is characterized by a more literal acceptance than elsewhere of the teachings of Christ which relate to the patient acceptance of suffering. A well-informed Russian layman observed, "You will never understand the endurance of the Russian people until you understand the soul of the Russian people; and you will

never understand the soul of the Russian people until you understand that the deepest thing in it is the belief that suffering which is accepted patiently can become redemptive." In the Slavonic language to be baptised does not mean to be immersed or sprinkled. It means to be crucified, to accept one's cross of suffering or of renunciation, and to achieve through it regeneration. This is the theme, of course, of Tolstoi's novel, *Resurrection*. The Russians still revere the memory of Tolstoi and preserve his home as a shrine. But it is Dostoyevski, more even than Tolstoi, who exhibits the insistence of Russian Christianity upon the value of redemptive suffering. His self-identification with the miserable is unique in literature. And herein he is a typical Russian, and throws light upon the motivation not only of most of the saints of the Russian calendar, who were generally designated "cross-bearers," but

also upon the solicitude of communism for the poor and the oppressed.

Chinese insistence upon propriety in human relationships; Russian understanding of the redemptive elements to be found in suffering, and the strong determination to acquire them and contribute them to the common good are to be added to the Anglo-American contributions, the British conception of liberty under law which has already planted self-governing communities throughout the English-speaking world, and the American respect for the dignity of personality which inspired the Declaration of Independence and undergirds the Constitution with its Bill of Rights. These are among the contributions which the four great powers, at a time when the destinies of civilization are in the balance, are prepared to make to the tranquility of order.

HOWARD C. ROBBINS.

The World Church: News and Notes

The Statement of the Catholic Bishops

In the recently issued statement of the hierarchy of the Catholic Church in America, the bishops express apprehension lest the Moscow agreement may have violated some portions of the moral law. The statement, conforming to the historical Catholic doctrine of the unequivocal and inviolable character of the "natural law" declares: "Ours is a tradition of government under law. In that tradition law is not the expression of the will of even the majority but of right reason which reflects the law of nature and of God."

In this statement we have the whole difficulty between Catholicism and democracy in a nutshell. A Protestant democrat may well agree with a Catholic in the conviction that the will of a majority does not make wrong right. This means that there are standards of justice which transcend the fluctuations of majorities and minorities. The Catholic theory, however, fails to appreciate the inevitability of varying historical interpretations of right and wrong in particular historical situations. It is, too, certain that "right reason" dictates universally acceptable moral and even political judgments. Insofar as there are diverse opinions upon what the moral law means in a given situation, it assumes that the Church has the sole right to interpret what it means.

How dubious this whole confidence in "right reason" is from a Protestant perspective, is apparent when the bishops express complete certainty that "propaganda for so-called planned parenthood violates the moral law." Thus opposition to birth control is regarded as one of those "self-evident" truths of "right reason." But how are we to determine who possesses "right reason"?

Norwegians on War Criminals

According to the Swedish paper, *Svenska Dagbladet*, a document entitled "The Church and the Period of Transition" is being passed around in Norway dealing

with the problem of the punishment and the forgiveness of the enemy. The document declares:

"First it must be clear that the Church can never wish that one should connive at evil—on the contrary!

"It may be tempting for us to shrink from this settlement and to say that we have had enough death sentences and imprisonments and now want to return to good, harmless days and enjoy freedom without mixing into it a bitter draught of settlement or harsh words of justice. If we take this course then we have a skeleton in the cupboard, because then we shall have founded our social life not on justice but on ease.

"Crime is not only a social evil; it is also sin. Churches have always known that crimes must be punished and sin atoned for. But the Church must demand that the settlement be made in a legal form. . . . The Church desires settlement not laxity of justice, not revenge, not hatred."

Under oppression since 1940 the Norwegian people fully realize the difficulties of winning the peace and the document goes on to warn people that if peace cannot lead to reconciliation and forgiveness "then the world will be frozen through and through with hatred and mutual confidence between nations will be an impossibility."

German Pastors in Britain in Training

With Pastor C. S. Schweitzer as warden, a school has been established in Britain for the training of German pastors, anticipating their return to Germany. The school is under the auspices of the Christian International Service and was initiated by a group of emigre pastors who felt that their previous training did not prepare them sufficiently for participating in the moral, political and economic reconstruction of Germany. The school thus represents an effort to make continental Christian theology and life more relevant to the political and moral problems of our time. Canon Raven is the chairman of the Christian International Service.

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The Padre's Hour

Writing in a recent issue of *The Spectator* (London), T. E. Jessop discusses the educational and religious program in the British Army. He makes the following significant appraisal of the "Padre's Hour," an informal discussion period arranged in the British Army in which the chaplain talks over religious, moral and political issues with the men in his unit.

"The challenge to seek, and the help to find, a philosophy of life comes appropriately from the chaplains. Their preaching, however, as they are painfully aware, is not adequate, for at least two reasons: firstly, the distinctive language and ideas of religion have no meaning for the now large body of men who have grown up without contact with the churches, and, secondly, in the pulpit the preacher can neither be asked questions nor be answered back. The Padre's Hour supplies the needed complement. Here the chaplain is facing the men on their own level, struggling with their problems, inviting their questions and criticisms, and speaking with a concreteness and bluntness which the sermon, being part of a service of worship, scarcely allows. There is the knock-about of argument, a frank exchange of rebukes, a mutuality of contribution, a straight confrontation of men with men. If ever there was a time for plain speaking, for the destruction on all sides of the humbug with which modern propaganda has fouled public controversy, it is now, and in the Padre's Hour the destruction has begun.

"The effect on the men now accustomed to the Hour has been encouraging. Their essential decency and fairness have been brought out. After initial hesitation and suspicion and the trotting out of the silliest of the objections to religion, they have dropped mere heckling and got down to the business of serious discussion. Many of them have come to see that, whatever may be the difficulties of the Christian creed and however imperfect the churches and their members may be, Christianity is a meeting of very real problems which this age has done its best to overlook, the problems of the

moral and spiritual advancement that can alone prevent the collapse of the elaborate, interlocking, world-wide institutions now required to sustain our lives. Christianity is more than that, but it is a step forward to see it as at least that. As for the chaplains, they feel that the Padre's Hour has put them on their mettle, re-evoked forgotten scholarship, and brought them into a virile fellowship which they hope to introduce eventually into their own churches."

There is no comparable opportunity for the chaplains in the American Army. This is one of the problems which must be considered with greater vigor by those who seek to make the chaplain's work more effective.

Dutch Accused of "Combing the Gospel" for Anti-Nazi Texts

The Nazi press in Holland, which recently declared that the words of Nazi puppet leader Anton Mussert were more "Christian" than most Dutch sermons, has now accused the clergy of "combing the Gospel" for texts to arouse anti-German sentiments.

This latest attack appeared in the Amsterdam Nazi weekly, *Volk en Vaderland*, which complained:

"Nowhere is a more virulent hatred preached by people who call themselves Christians than from the pulpit. Without generalizing, it can be said that an embarrassing number of these shepherds are examples of this kind of conduct. They comb the Gospel for texts, which, after the necessary mutilation, are used as a parallel for the present times."

Religious Organizations Prohibited in Rumania

A "number" of Rumanians charged with taking part in prohibited religious organizations have been sentenced to 12 years "correctional imprisonment" and three years deprivation of civil rights, the Bucharest paper *Curentul* reported recently. Those sentenced were all residents of the district of Dorohoi.

The only creeds allowed in Rumania after the dissolution of "irregular" sects are the Orthodox Church, which is recognized as the State Church, the Roman Catholic, Greek Orthodox, Reformed, Evangelical, Greek Catholic, Ruthenian, and Armenian Churches, and Mohammedan religion.

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We have had a most heartening response in the past weeks to our appeal for a chaplains' subscription fund through which we will finance the sending of Christianity and Crisis to the chaplains. \$750 has been subscribed, enabling us to send the journal to 750 chaplains. We should like to send it to 2,000. Will you help?

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